



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



32101 066075365

DAWES

THE EVILS OF  
INDISCRIMINATE CHARITY...

RECAP

5977.286

LIBRARY  
OF  
PRINCETON UNIVERSITY

*W. P. Herrick Esq.*

THE EVILS  
OF  
INDISCRIMINATE CHARITY,

AND OF  
A CARELESS ADMINISTRATION OF FUNDS

LEFT FOR CHARITABLE PURPOSES;

WITH REMARKS ON THE DWELLINGS AND SOCIAL HABITS OF THE  
LABOURING CLASSES.

A Sermon,

PREACHED IN THE CATHEDRAL, IN AID OF THE FUNDS OF THE  
HEREFORD DISPENSARY,

ON THE 27TH OF JANUARY, 1856.

By RICHARD DAWES, M.A.,  
DEAN OF HEREFORD.

---

Published by Request.

---

LONDON:  
GROOMBRIDGE AND SONS,  
5, PATERNOSTER ROW.

1856.



## PREFACE.

---

2-4-54 Verbatim

THE following Sermon was written without any intention whatever of its being published, and merely intended to serve the occasion on which it was preached. Parts of it have only a local interest; its publication, however, having been requested, on account of the opinions expressed on our charities, and on some of our social evils, it is entirely in deference to that request that it appears in print.


DEANERY, HEREFORD,  
*February, 20th, 1856.*

(RECAP)

5977  
286



## A SERMON.

——  
ACTS xx. 35.

“I have shewed you all things, how that so labouring, ye ought to support the weak ; and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.”

VERY different were the outward circumstances and condition of the Church in the days of the Apostles from what they are now. There were then no hospitals or infirmaries for its sick members—no large eleemosynary institutions—no rich cathedral endowments—no ecclesiastical establishments—no splendid hierarchy—no sacred edifices, of which you would say with the disciples, “See, what manner of stones and what buildings are here.”

The members of the Church were then comparatively few in number, and these consisting, for the most part, of the poor and needy. “Not many wise men after the flesh,” says the Apostle, writing to the Corinthians, “not many mighty, not many noble are called ; but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty.”

Then, as to their places of worship, instead of large and commodious, not to say magnificent structures, rearing their stately heads in the most



conspicuous places, with their massive ivy-mantled towers or graceful spires, pointing the thoughts of the worshippers towards heaven—instead of sanctuaries of the finest architecture, in which to offer up their spiritual sacrifice of adoration and praise, they were only too happy to worship anywhere, provided they might do so without molestation.

In drawing this contrast between things as they were then and things as they are now, I hardly need disclaim all intention of exciting jealous or invidious feelings on any side. It would be much to the discredit of our Christian profession, if there were not the difference we have been speaking of between the past and the present.

It was no shame to them that better provision was not made for the performance of public worship. But neither have we anything to boast of, seeing that we live in very different times. The days are not evil, in the way they were then. We run no risk—we peril neither life nor substance—we put in jeopardy neither person nor property, by professing the faith of Christ crucified; but are free to erect such buildings as may be thought most suitable; and to worship, every man after the manner of his fathers, or otherwise according to his conscience, in open day, unharmed.

And what shall I say? Was there ever any nation so rich as our nation? And do we not all profess the Christian faith? Would it not be a shame and reproach indeed to us, if the houses of God in the land did not in some measure reflect the general wealth in their beauty and fair proportion.

I have no sympathy with those who think that

anything may serve, where the service of God is concerned. I know it is said that nothing depends upon these things; but if the heart is right with God, will it not delight to honour Him by offering of its best? Shall we dwell in houses built of cedar and painted with vermillion, reflecting the skill of the artificer in all their parts, while the house of prayer is of the meanest and least noble? If we offer the blind for sacrifice, is it not evil? And if we offer the lame and sick, is it not evil? When we present unto the Lord, we do but give Him of his own. Shall we not freely, then, dedicate unto Him all that we have, and all we are—presenting not our substance only, but ourselves also; our bodies and souls, “to be a reasonable, holy, and lively sacrifice unto Him.”

But at the same time that we should desire to see everything pertaining to God as worthy of Him as human things can be, I would not sacrifice utility to ornament. The grander the object, the more desirous should we be to see it turned to good account.

Some may stigmatise such views as utilitarian. I cannot bestow unqualified praise upon a thing, however noble in itself, if it be made altogether unprofitable. There is nothing in nature without its use: and if the greater works of God’s hands are made to answer the highest purposes, ought we not to keep the like end in view in all our public institutions—namely, that they promote the glory of God and the good of man to the greatest extent to which we can make them available.

In extending these remarks to our eleemosynary

institutions, and in thinking upon what they are, and on what they might and ought to be, we cannot but lament the many and great abuses which time and carelessness—and oftentimes something worse than carelessness—have introduced. In many instances, the noble deeds of gift by our forefathers have been turned into a reproach, instead of being, as they ought to be, the glory of our land.

When we look at many of the charities which exist among us—whether provided for the promotion of education among the poor—for the distribution of money, bread, or of clothing, at particular seasons—or for the apprenticeship of poor children to trades, and many for undetermined purposes—we find them too often worse than useless to those who ought to be benefited by them. Those for education are often a positive hindrance to it; and there can be no doubt that all such charities so administered are productive of evil rather than of good.

The public charities which come home to the wants of the poorer classes at the present day, in a greater degree than any other, are our medical charities—our hospitals and dispensaries; and these minister to wants which cannot be otherwise supplied. They are also, from their greater and more general usefulness, better looked after than any other. All classes are interested in their welfare: the poor, from the medical and surgical aid which they obtain from them; and both rich and poor, by the experience which they afford to the medical profession.

It appears to me worth consideration, whether many of our small charities here might not be made

more serviceable to the poor if given to the Dispensary and County Infirmary, than in being administered as they are. The bread doles given by the Cathedral to various parishes in the Deanery, and 120 loaves, given the first Thursday in every month, would be of more real service to the poor, if given in money to the Dispensary and the County Infirmary, and much less liable to abuse, than distributed as at present.

In this last—the monthly distribution of bread—the intention of the donors no doubt was, that the recipients should all attend church, and receive a loaf each, after the service. Do they do so now? or would it be right to impose this as a condition? I think not; and for many reasons, which I cannot now enter upon. But are we to adhere to modes of administering these charities, which were good when first established, and fitted for the time, but are no longer so, and often lead to hypocrisy and deceit? They may occasionally relieve destitution, though the poor law would do it far better; but administered as at present, the evils which arise from them more than counterbalance the good. Many of these charities to which I allude, paralyze industry, when they are meant to encourage it; these might be grouped together for useful purposes, conformable to the spirit of those who bequeathed them, instead of being, as they now are, positively mischievous.\*

\* Many, such as those for apprenticing to trades, might be made matter of competition among the boys of a fitting age and good character in our elementary schools, as, in some cases, a means of keeping them at school for a longer period.

Is it not, then, a sacred duty, and a task highly creditable to those who undertake it, to restore these charities to their original benevolent purposes—the same in spirit, although not in name—to modify their forms, to remove the evil which has crept in, and so to maintain their integrity and efficiency, as to hand them down to those who come after us uninjured and unimpaired?

If the founders and framers of these things did well in establishing them, how shall we do amiss in striving to perpetuate their bounty to the remotest generations, by introducing those reforms which time and circumstances have rendered absolutely necessary, in order to make them useful.

But turning our thoughts again to the primitive Church, we should observe that, notwithstanding the narrowness of their circumstances, the members were not excused from doing what they could in support of such as were unable to help themselves. Those of them who had land and houses sold part of their possessions, towards the formation of a common fund, out of which to supply the wants and necessities of penury and weakness. And what we read concerning their charity, only shows how difficult a thing it is, at all times, to administer to the satisfaction of the recipients: "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations."

It would be well if greater attention were paid to Apostolic precept in regard to these things as set forth in the 5th chapter of St. Paul's First

Epistle to Timothy: "That children learn first to show piety at home, and to requite their parents." That the Church, i. e. the Christian community, be not unnecessarily charged with the relief of any; that it may be able to relieve those that are widows indeed; but "if any provide not for his own, and specially for those of his own house, he hath denied his faith, and is worse than an infidel."

The longer any man lives, and the more he sees of the world, the more true he will find it to be; that the exercise of charity in that limited sense, in which it is confined to the bodily wants of others, is no easy matter, if it is to be productive of good. It may be an easy thing, where there is the will and the means, to give alms; but it is quite possible that when you have done so, you have done harm rather than good. Much discretion and judgment are necessary to a wise bestowment of charity, whether it be in the street, or among the poor of your own particular district. Let it be exercised indiscriminately and without inquiry, and the chances are that, when you intended to help honest indigence, you were only relieving idle beggary; and encouraging hypocrisy and dissimulation, when you intended to promote true religion and virtue.

There is a spirit of independence inherent in man, but there is a spirit of indolence likewise; and it is possible for the latter to be the stronger. Any man would choose to owe his support to himself rather than to another, if that were all: no bread more sweet than that which is earned by a man's own honest endeavours. But there are other passions in men

craving gratification, and those which are evil often obtain the mastery.

But in speaking thus, let it not be thought that we ignore the duty of true charity. We are not unmindful of the precept, "that so labouring ye ought to support the weak;" and if it was enjoined upon the Church, when it was composed only of such as laboured, working with their hands, how much more may it be required of such a congregation as this which is now before me.

I know that the work of the hands is not all the work in the world, nor the most exhausting; but that of the mind is commonly more honoured and better remunerated; and though the necessary expenses of such persons' modes of living are greater; yet something is more easily saved by them for charitable purposes; and our hearers cannot think it strange if they are from time to time called upon to give to the support of the weak and the sickly.

Happily, I am under no necessity of defining accurately where charity begins, or rather where it ends. It is said "charity begins at home;" but if it begins at home, it certainly does not end there; true charity, where it exists in the heart, goes abroad seeking for objects on which it may exercise itself. Nor does it consist merely in giving money; there are many other ways in which you may be charitable, and your charity useful. Pecuniary aid, by those who have the means, is the easiest form in which benevolence can be gratified, and that which often requires the least, if any, sacrifice of personal comfort, or self-love. The same benevolence may

be exercised in a degree much higher in itself, and more useful to others, by personal exertion and personal kindness.

We all know what Florence Nightingale\* and her noble associates have effected, by a self-sacrifice quite unparalleled; but without even an approach to merit like theirs, how much can be done!

Mrs. Jameson, in her admirable address on Sisters of Charity, gives so striking an example of what the mere presence of a gentle well-educated woman may effect in cases of sickness, that I cannot do better than quote it to you.

She states, "I am acquainted with a surgeon whose regiment, a few years ago, was ordered to India. Almost immediately on landing, numbers of the men were attacked by cholera; they were prostrated one after another—sank—died—almost as much from terror and despair, as from the disease itself. One morning, on coming home to his wife, after visiting the hospital, he said, 'I don't know what to do with my poor fellows—they wring my very heart; they are dying of faint-heartedness as much as anything else.' 'Suppose,' said she, 'I were to go and see them; would it do any good?' 'Well,' he replied, with tears in his eyes, 'I should not have asked you, but, as you offer it, I think it would do good.' She repaired at once to the hospital. Leaning on her husband's arm, she walked through

\* I trust the result of the Nightingale Fund will be the establishment of an Institution of great national importance for the training of nurses; the usefulness of such an Institution is so evident, that we wonder it should have been left to the present day, in this country to establish one.



the wards, where the sick and dying lay crowded together. She spoke kind and cheerful words to those who could hear her, and they seemed to revive under the influence of her presence. She continued her visits daily. The most despairing took comfort; men whose condition seemed hopeless recovered. 'They thought,' they even said, 'it is not so bad with us, if she can come among us.' They watched for her coming, and received her, when she came, with blessings; and the ravages of the disease were from that time allayed."

Facts like these, of which there are many, illustrate a most important principle and a most vital truth; but we have not been in the habit of bringing them together and reflecting upon them; they consequently remain isolated facts, strongly exciting our sympathy and interest, and nothing more.

The same distinguished authoress observes, "It is a subject of reproach that, in this Christendom of ours, the theory of good which we preach should be so far in advance of our practice. Man's theory of good is God's reality. Man's experience is the degree to which he has already worked out, in his human capacity, that divine reality. Therefore, whatsoever our practice may be, let us hold to our theories of possible good; let us, at least, however they outrun our present powers, keep them in sight, and then our former lagging practice may in time overtake them. In social morals, as well as in physical truths, the goal of yesterday will be the starting-point of to-morrow; and the things before which all England now stands in admiring wonder, will

become the simple produce of the common day—this we hope and believe.”

Whether pity be an instinct or a habit, it is, in fact, a property of our nature which God has appointed; and the final cause for which it was appointed is to afford to the miserable, in the compassion of their fellow-creatures, a remedy for those inequalities and distress, to which God foresaw that many must be exposed under every general rule for the distribution of property.

The Christian Scriptures are more explicit upon this duty than on almost any other. The description which Christ has left us of the proceeding of the last day establishes, beyond all controversy, the obligations we are under in this respect: “When the Son of Man shall come in all his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory, and before Him shall be gathered all nations: and He shall separate them one from another. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me: for, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.”

This passage demonstrates of how great value and importance these duties are in the sight of God, and what stress will be laid upon them. The

Apostles also abound in enjoining the same upon us; and these injunctions have produced their effect. It does not appear that, before the time of Christianity, an infirmary, hospital, or public charity of any kind existed in the world; but most countries in Christendom have long abounded with these institutions.

But although Christian charity, in the sense in which I here use the word, is a duty; yet, we must endeavour so to discharge it, as not to be mischievous to the interest of society in general; or otherwise than beneficial to the moral well-being of those who receive it.

The indiscriminate charity which so largely prevails among us—the giving to street beggars, and particularly to children, without inquiry, and to the many other forms of begging which prevail—are not only not charity, but they are positive acts of wrong doing, under the guise of charity; and the inconsiderate giver takes credit to himself for having done an act of kindness, when the chances are that he is teaching a youthful vagrant to get his living by hypocrisy and deceit, or encouraging an older one in the practice of those vices which it is his duty to check.

I now come to the special occasion of addressing you.

There will always exist in the world two classes—namely, a certain number of persons in a condition to require help and support, and another certain number in a capacity to bestow these aids. Generally, industry and honesty will escape the extremes

of indigence; but there are accidents, as we call them, which may baffle any man's prudence, and bring him to distress, in spite of his own best endeavours. Indeed, the world is too much like one general hospital; full of all manner of sickness and of all manner of diseases, mental and bodily, physical and moral. To this day, and to the world's end, there will be the corrupt tree, bringing forth its evil fruits. Disorder and disease, death and decay, will never cease out of the land. There will always be work to do in checking their progress. The only question is, how it may best be done. Here let us call to mind the old adage—"That prevention is better than cure."

With respect to the poor—in fact, with respect to us all—there are many evils, both in our social and domestic relations, which might be, if not entirely removed, yet much mitigated, by greater care, on the part of ourselves, than is usually applied to them. Man, by the condition of his existence, is exposed to many evils; but how considerably would the seeming mass be reduced, were all those deducted which are brought upon him by his own ignorance and bad conduct; to himself he owes as much suffering as to the stern laws of nature.

If labour be appointed him as his heritage, labour will, I am persuaded, in every well-constructed society, always procure him the means of life. The differences of rank and fortune will always exist—poverty, it may be, will always be found—but pauperism, excepting in the cases of the old, I am convinced need not. Man, again, is liable to various

maladies, but sickness is not his natural state. A proper attention to food, to exercise, to cleanliness, to ventilation, to habits of sobriety and good conduct, would drive to a distance, and render less frequent, a host of diseases. Nature governs, not as many seem to think, capriciously, but, for the most part, by fixed and general laws, which cannot be violated with impunity. If observed, they would rule us for our own good; but to obey them, they must be known. Hence the necessity for instruction in them in the education of youth.

There will always remain, however, many cases against which no human foresight can guard effectually; and if there is one circumstance more than another which justifies the liberal distribution of alms, in kind or in money, it is the visitation of sickness; and I believe that in no way are your alms likely to be given more beneficially to society, or so little likely to be abused, as when given to our medical charities.

Have you ever reflected upon the effects of sickness upon the happiness of the labourer's, of the mechanic's family? Have you learned to acknowledge the difference between the burthen *you* bear in sickness—heavy though it be, but lightened by all the comforts of luxurious homes, and by all the appliances that medical skill can suggest—and that borne by those of your fellow-creatures, when smitten down by disease, whose daily bread depends upon their daily labour. The hollow cheek and careworn brow will tell you harrowing tales of

anxieties and sufferings among those who seek relief from charities like those for which I this day **solicit** your assistance. A visit to the Dispensary on any of the days when patients are received, would convince you of the reality of this; and tell you in a way which no words of mine can, how much good may be done by your contributions.

But if we analyse or look closely into the cases of many of those who are the patients of our dispensaries, we shall probably find a very great number of their diseases have had their origin in their own faults; many of which never would have occurred, if rich and poor, employer and employed, had done their duty to each other. Even of such as may have sprung from an hereditary constitutional tendency, how many are owing to the evil habits of themselves or their parents, aggravated by local circumstances.

First and foremost among these evil habits, I place drunkenness, which has been pronounced on all hands to be the especial curse of the land; so much so, that one marvels that such unanimity of sentiment on any matter has not led to more vigorous and combined efforts to correct its fatal progress. I speak not of physical but of moral power; I know how hard it is to coerce people by legislative measures, to be religious and moral. You may put restraint upon the outward deed, and I do not say that it is not well to do this; but we cannot compel men to be virtuous from principle, and all else is vain to save.

But what can we say of that custom which pre-

vails in this county of making intoxicating drink a part of stipulated wages? That a certain reasonable allowance of fermented liquors should be allowed for the daily use of the labourer, may be admitted; but when we hear of its being measured out by gallons a day to each, can we wonder that the stomach should gradually lose its tone; that the healthy appetite for food should fail, and the man's strength be turned into weakness—impaired, instead of renovated. It is not that there is more harm in the fermented juice of the apple than of the grape, or of the pear than of the barleycorn. But the evil consists in excess, where there ought to be moderation; in the abuse instead of the right use, of what nature intended for a blessing.

This sin, I trust, we may hope to see diminished, both because it is becoming daily more acknowledged, and also because increased facility of conveyance by railway will open up fresh and further means of disposing of these products. Where principle fails to work effectually, men will listen to profit, and will prefer sending some of this produce to other markets, rather than consume it all at home, in a manner so prejudicial to the health and morals of their fellow-men. But so long as this miserable truck-system exists of paying part of the wages in drink, which costs the farmer so little, it will be most difficult to effect any great moral improvement in the labouring classes.

I have stated that drunkenness is admitted to be the great stain of social life in England among the humbler classes; and that it is the cause of a large

proportion of the crime, and poverty, and misery perpetrated or endured by the English peasant and artisan; we have the judges and magistrates of the land as witnesses to these fearful facts. "Not a crime comes before me," says Mr. Justice Coleridge, "which is not directly or indirectly caused by drinking." "Drunkenness," says Baron Alderson, "is the most fruitful cause of crime; if it were removed, this large calendar would be a very small one." And, lastly, Judge Wightman has said, that "one unfailing cause of four-fifths of the crime in this country is drunkenness." But we need not multiply our evidences: the fact is too much within the notice of every one who hath eyes to see and ears to hear. This abominable vice contributes in no small measure to fill our hospitals and infirmaries, no less than our prisons and our jails. If this be so, is it not the duty of every man whom Providence hath blessed with rank and wealth, to use his influence in redeeming the humbler classes from this debasing, degrading, and demoralizing habit?

The next thing to which I would briefly draw your attention, as a means of diminishing cases of sickness among the poor, is the *improvement of their dwellings*. It matters little to say in this case, any more than in the former, that the poor care little or nothing whether their abodes be clean or dirty, dark or light, close or well-ventilated, damp or well-drained and dry. It is not what they desire, but what is good for them, which ought to be our aim; and although some of the labouring poor may



prefer a miserable hovel at a low rent, before a comfortable dwelling, for which they must pay a little more, yet this ought not to be encouraged ; and the wages of labour ought to be equal to the decent wants of the labourer, of which this is one.

Man is an improveable creature, in a way in which brutes are not ; and in this case, might not a certain wholesome constraint be justly and profitably imposed upon those who are not to be moved in any other manner. The fact is, the difficulties in the way of improvement arise much more from the owners and lessees of such property, than from the poor themselves ; nor do I wish to disguise the fact, that many of the worst of these wretched abodes in the town of Hereford are held under the Church and under the Trustees of Charities, the tenure of which, in both cases, is most unfavourable to improvement. There are many belonging to both which I have visited, that can not be looked upon as fit habitations for human beings, and they represent a state of things, as regards this kind of property, one would scarcely have thought possible at the present day ; nothing gives greater encouragement to a low state of morals than such habitations, in which the common decencies of life cannot be observed.

Let none suppose this to be a matter of little moment ; it is of the greatest, if the lower classes are to be uplifted from their moral degradation. Improve their dwellings, insist on those physical arrangements which are indispensable to decency, cleanliness, and health ; thus open the way for moral agencies : induce tastes for the beauties of nature,

and they will be more disposed and better qualified for the perception of the beauty of holiness. Let a taste be acquired for other pleasures than those of a mere animal kind, let the education of the poor be such as to render them capable of enjoying them ; and though I do not say that these necessarily produce true religion in the mind, yet it will be confessed that they are to say the least, a better preparation for it than the opposite habits of vice and of intemperance.

In comparing the rate of mortality in the town of Hereford with that of other places, it appears there are eighty deaths, on an average, every year above that of other towns of equal population. This is a result one would not have expected ; the town stands on a healthy soil, a rapid river flowing by it, the occupations are of an ordinary and not unhealthy kind, no manufactures or mill-system, no working in metals or substances deleterious to health, yet every ten years, supposing this to go on, there will be eight hundred deaths above the general averages. Now, so far as we can see into these things, we must ascribe this to the habit of drinking which prevails among the labouring classes, to the unhealthy state of the dwellings of the poor, to the various nuisances prejudicial to health that have been allowed to grow up—such as accumulations of filth and vegetable matters from allowing pigs to be kept in the very heart of the town, and to the want of proper sanitary measures connected with the sewerage and drainage of the place. For some of these evils it is to be hoped the new

drainage will be an effectual remedy; but I am sorry to find that the open ditch running through Blue-school Lane, and the Mill-pond, in Castle Green, are still to remain; they are among the most pestilential nuisances we have in the place; and although the proposed improvements may render them less so, they will still remain nuisances of a most objectionable kind. Nor does it appear that any steps are being taken to put a stop to the burials in our crowded churchyards within the town, the state of some of which is truly deplorable. I will not however distress your feelings by a description of them; but respect both for the living and the dead require the establishment of a public cemetery at a distance. We hear of the Secretary of State for the Home Department putting a stop to burials in the crowded churchyards of other towns, and should this practice be continued in Hereford, we must hope that he will do so here; in fact, it would be good for us all that he should interfere, and the sooner the better. This would oblige the authorities, both ecclesiastical and civil, to co-operate in removing the evils of which we have such great reason to complain.

The average annual deaths here are, if I mistake not, ten in a thousand above that of Birmingham. Only think of eight hundred people dying every ten years above the average of other towns, all meeting with a premature death owing to our own neglect. It is not perhaps that we think less of the value of human life than others; but we are not in the habit of reflecting on facts like these in their various

bearings, or acting upon them in the way in which reason tells us we ought to do.

Having thus pointed your attention to the evil and its cure, I know not that more remains for me than to exhort you to carry these sanitary measures into effect.

Admitting that what has been stated is true, there are two ways in which the funds of the Institution for which I plead may be helped: *directly*, by giving your alms this day; *indirectly*, by promoting those improvements which I have pointed out. And this is a work which well becomes those who are called to fill the highest places in the church, as well as the parochial clergy, who minister to the wants of the humbler classes.

To the gentlemen of the medical profession we can never be too thankful for their services. The gratuitous advice which they give is given so freely, that it may be feared, that some avail themselves of it who ought not; and although it be true that of all private professions, that of medicine puts it in a man's power to do the most good at the least expense—for health, which is precious to all, is to the poor invaluable—yet there is no profession which is called upon in anything like the same degree to give their services gratuitously, and which must be the case so long as the wages of labour, even with the greatest economy, cannot be looked upon as sufficient to provide for medical aid in the time of sickness.

It behoves, then, the rest of society to do their part, and it appears to me that both the Dispensary and the

County Infirmary have special claims on the notice of the clergy, who will, perhaps, more frequently remind their parishioners of the usefulness and importance of these charities. The Dispensary has a claim on the parishes in and near the town to which its benefits extend, and the Infirmary throughout the county. I need not add more. No special pleading is needed. After what has been advanced, you will, I hope, admit both the obligation to give bountifully, and the obligation also to give prudently.

If it be required of stewards that they be found faithful, it is required therein that they be, to the best of their power, discreet. It behoves you, I mean, to make your substance available to the utmost. A method of doing good, then, is now brought before you, than which none can well be more effectual or less exceptionable. There is no fear of your charity being abused in this case; for though, under other circumstances, some might not feel the ignominy of abusing public charity, yet they will be in no haste to partake of your bounty, when it is coupled with the condition of going through a course of medicine, or submitting to a surgical operation.

I appeal confidently therefore to your Christian principles, for in no way can you be more clearly following both the example and the commands of Him whom you call your Master. "Though He was rich, yet for your sakes He became poor, that ye through his poverty might become rich." If God so loved us, my brethren, ought we not also to do

our part, every one according to his ability and in his place.

“It is the duty of the poor man not to encroach upon his richer neighbour, or make himself a burden to him needlessly, but to help himself, as far as he has the means, before he looks for help from others. He owes it at once to God and to society to be honest, sober, industrious, and frugal, that he may maintain himself, and lay up something for sickness and age.\* But, above all, let the poor man not abuse his condition, so as to make it a hindrance where it need be none—yea, when it might be a help. Let him remember that he is as well off for seeking the salvation of his soul as any other. “Rich in faith” he may be, and then “heir of a kingdom” he surely is. Let him praise God that the poverty which is seen, and is his lot now, is temporal, but that the riches which are not seen, but which surely may be his, through Christ, are eternal. By this habit he shall increase his store faster and more surely in the true riches, than ever

\* It is very desirable that the labourer should in early life, while he has health and strength, be made acquainted with the advantages of the Savings Bank. Much may be done in this, particularly in our rural parishes, by the clergy and others making the poor acquainted with the conditions and regulations of them, and offering facilities for making deposits. In one parish with which I am acquainted in this county, and not a large one, in consequence of a resident gentleman doing this, 52 persons during last year placed in his hands no less a sum than £85 6s. 6d. for this purpose, no part of which would have been so deposited, had he not taken the pains to enlighten them and facilitate their doing it. I am convinced an immense amount of good would arise from resident landowners and employers, and also by the schoolmaster inculcating proper views on these matters among the labouring classes.

the worldling, with all his toil, shall increase his portion in the meat which perisheth."

To those who are richer, I am to charge you to be rich in good works, ready to distribute, willing to communicate, laying up for yourselves a good foundation, by letting your works manifest your faith. Let your light shine, and make unto yourselves friends of the unrighteous mammon, by laying it out zealously in works of love and piety—so cultivating the principles of piety and love. God has given you competency and the comforts which it brings, that by these creature-comforts he might draw you nearer to Himself. Consider therefore, I pray you, that your riches are intrusted to your care as occupiers and stewards, that approving yourselves faithful in their use, you might finally be accepted as such. If riches increase, idolize them not—set not your heart upon them—trust not in them—take them not for your chief good, nor forget the Author of them for their sake, but rather be made sensible of the vanity of all worldly objects of desire; look for a higher and more enduring substance, and be intent upon laying up for yourselves treasures in heaven.

Let the rich man consider that if he is not to be envied because he is rich, the poor is not to be disregarded because he is poor; and in this case especially—if he is brought into distress or special need by the loss of health, so that he cannot support himself by his own industry, or pay out of his own pittance for the help he needs.

The number of patients under treatment during the last year was 1525 ; of this number 1125 were relieved casually and without recommendation from subscribers : and the number of severe and urgent cases has never been so great as last year. This, of course, has led to increased expenses, and the cost of medicine alone considerably exceeded the total amount of subscriptions during that time, thus leaving a balance against the Institution of £21.12s. 9d. Let me add that whatever misery has been relieved or prevented by this Institution, and it must have been great, has been effected at one-twentieth part of the cost which would have been necessary to bring the same measure of relief to the poor sufferers at their own homes.

Again, then, I beseech you to give to the uttermost to the support of the weak, and to remember the words of Him that said, " It is more blessed to give than to receive ;" and I would remind those who may have come unprepared to give, that it is not remembering them in a proper sense if they allow this to be an excuse.









